1: Meek E, G-5 (1925-1930) 1931
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825 582 621 Mungwap of Agbam also respect the chameleon, and, as the two groups believe themselves to be related and refrain from intermarriage and wife-stealing, they are apparently localized groups of a single clan. On the other hand the Akumat, who do not intermarry with the Mungwop, on the ground of a common origin, do not appear to respect the chameleon. Both the Pagwar and Kachan, who refrain from intermarriage, respect a harmless species of snake which is allowed to live in the house of the priestly family of Pagwar. It appears, therefore, that on the whole the " totemic " groups do not coincide with the exogamous groups, and that if society was organized formerly on a totemic basis the totemism has broken down.

621 792 224 Each ward has its headman or " father " who is the controller of festivals and chief priest. If any member of the wards has been successful in hunting he brings the quarry to the " father " to cook. After it is cooked the " father " sprinkles some digitaria millet over it, and petitions God (Gwaza) to give the hunter further success. He then distributes it among the members of his own and the hunter's family. The man who provided the hunter with the poison by which the animal was shot is given the skin. Even in the ward of the central chief the ward " father " retains his ancient rights. He is the representative of the oldest generation and may therefore be a comparatively young man.

621 In olden days each ward settled its own affairs without reference to any outside authority, for the tribe had no central organization until it came under the influence of the Kachichere Habe of Kajuru—from whom the sword which is the emblem of chieftainship was originally obtained. If a member of one ●628 ward killed a member of another, open warfare usually ensued between the two wards. The Mingyuo ward is the priestly 621 ward for Fadan Kagoro. They are the first to plant their crops, 792 and are the leaders in the rites observed in connection with the harvest and the annual hunting battue. The Kagoro, 771 however, like the Katab, do not seem to be strongly imbued with religious ideas, and there is a singular absence of organized religion. There are not, therefore, any elaborate initiation rites such as are found among their neighbours the Jaba.

727 554 The Kagoro were head-hunters. When a warrior obtained a head he put it in his bag and carried it home, where he was received with great rejoicing, the townspeople greeting him

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
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graphy, who is apparently particular to the senior *kwai* (and lineage) in each village. On the other hand, the priestly titles of *tenci* (pl.? *tienci*) and *tu* (or *tilu*) *obwai* pertain to every *kwai;* of these the *tienci* of a village are graded according to the seniority of their respective *kwai,* and the *tenci* of the *tienwhop's kwai* serves also as the *tenci* of the village; but the *obwai* priests appear to be essentially equals, though the position is not entirely clear. Each lineage of a *kwai* has a titled head (*niewhop*), and these heads, again, are graded according to seniority."

The *tienwhop* appears to be a fertility priest, essentially, and the *tienci,* hunting priests, with a unique reciprocal relationship between the *tienwhop* and the village *tenci,* implied in Smith's account of their functions and dues. According to Smith, the *tienwhop* " performed the ritual (*ci*) for health and prosperity," for which grain was collected from Kpashan only by the senior resident Kpashan clan and given to the *tenci* of the community; the *tenci* was in charge of village hunting (and head-hunting) ritual, but the *tienwhop* received " one hind-leg of every dwarf buffalo slain in the area under his ritual control."[11]

Terminological confusion obscures the role of the *tienwhop* in the village court, but it appears that he presides over " the traditional village court of priests and elders " when the charge is " ritual " offence; otherwise, " the Village Chief " (*agwom,* presumably) exercises a *de facto* jurisdiction within his Village-area, particularly with regard to cases of paternity and secondary marriage. In the past, disputes between lineages were settled by the clan heads (*niewhop* and *tienci,* apparently), and when clans of a village clashed agreement might be reached between the clan heads concerned without mediation; similarly the *tienwhop* " terminated " feuds between villages and wars with neighbouring tribes.

Limited warfare was a condition between lineages, *kwai* (even of the same *bin*) and villages, before Administration. Disputes over economic trees are said to have been frequent. Boundary disputes were formerly among the chief occasions of inter-village fighting, and occurred in a context of mutual hostility, closely associated with wife-abduction, and with sympathetic relations between villages sharing hostility towards the same community. It is noteworthy that moiety affiliation plays no part in inter-community disputes of any kind. Possibly until Administration, disasters afflicting the whole tribe such as locusts, smallpox, etc., were occasions for the assembly of all adult males by the three *tienwhop* of Zafan, Mingio, and Atswan. According to Smith these three are generally conceded by Kagoro to be senior, though there is some disagreement as to which is paramount. It would appear, however, that in the only traditional tribe-wide institution of which any account is available at present, i.e., in the tribal hunting rites, Zafan occupies the supreme position.

Hunting is still an important source of meat as well as of prestige and is an activity of clan groups closely linked with ritual. Rights to hunt in clearly specified areas are the property of the clan of the man who first marked out the area publicly for hunting. With few exceptions these areas lie in the Village-area of the clan, have clearly known boundaries and names, and do not interfere with the rights of other persons to farm in the area. The Rock itself is the common hunting ground of the tribe and no clan hunting areas are found there.

The season is opened annually in January or December by the taking of auguries by the Kumat lineage of Mungwop clan from a sacred cave at the base of the Rock. After prayers and a ritual beer drink the day for starting the hunt is fixed. On the day appointed the *tenci* of Zafan sets fire to the Rock, and this is done by every village at the base in turn. Then all the males of each community move up the Rock behind the fire, shooting the animals. The Rock hunt is followed by

[11] Niewhop (niehwop?), rendered Meakwap by Temple, and translated " high priest." Smith's account of the *niewhop,* his precise rights and duties, and the relationship between the *niewhop* and *tienwhop* of a village is somewhat confusing. Reynolds' analysis of Kaje titles cognate with Kagoro may be examined to some advantage, farther below, p. 108.

[12] It is to be presumed that *tienwhop* and *tenci* of the village are invariably separate persons, but this is not explicitly stated.